

The Washington Mission Building Fund

The weekly reports furnished by Brother Cassel of the growth of the Washington city church building fund are quite interesting, but it ought to be clear to every intelligent reader of the paper that they must be made more interesting if the required amount is to be raised by the first of April. There remain but little more than three weeks in which to raise the amount, and during this time it is necessary that we either pledge or pay to Brother Cassel, secretary of the Board, the sum of \$1200. It will mean \$400 each week instead of \$100 or a little more. Now, brethren, you can readily see what is required of us, and the time is short in which to meet the requirement. Every congregation in the brotherhood should be canvassed, or at least every pastor should present the claims of the mission to his people and explain to them the importance of immediate action. The people are ready to give and give liberally if the matter is intelligently presented to them.

On Sabbath, March 4, our pastor, Brother Miller, after the regular Sabbath morning worship, in a few words, and without urgent appeal, stated to the congregation what the mission board had done and that he would give his people an opportunity to give what in their judgment they thought was their duty to give. In a very few minutes the congregation, with what the S. S. C. E. had gathered, raised \$41, and the same has been forwarded to the secretary. This congregation is neither financially nor numerically strong, and its expenses have been heavy, and yet without appeal or begging, this money was raised. It was cheerfully given, and given unconditionally. It is earnestly hoped that every congregation in the brotherhood will be given a similar opportunity to help build a church in the capital city of these United States. It should be regarded as a great privilege, and not as a task or irksome duty, to help in planting the cross of the crucified one, and unfurling the gospel alone banner in the city which is the fountain head of this great government. "What thou doest do quickly."

A New Church

It has no name, but its distinctive principles are modeled upon the Bellamy society. Faith, hope and love is its creed. A community of goods is to be the test of both faith and love. The pastor says that it is not in harmony with Christ's teaching for a man to worship on Sunday and sell goods on Monday for more than cost. Every member of the community must work for the common good. It is perhaps unnecessary to add that the home of the new church is to be the domicile of its individual members. They are to live, work and worship under the same roof.

How often, with all possible variations, has this experiment been tried, and as often to fail, and result in dispersion, wasted energy, wasted time, discouragement and disbelief. How long will people, who do not heed the Word, continue to make so fundamental a mistake concerning the true character of the kingdom of God. "The kingdom of God cometh not with observation, and we cannot say, lo here, or lo there, for the kingdom of heaven is within you." But these misguided people imagine that it is to come with observation, and they would have the world exclaiming, lo, the kingdom is there, at Evanston, Ill. The brightest bloom, the richest fruitage of the Christian life is not to be found in physical separation from the world, but rather in the midst of it, as "the light of the world," and in contact with it, as "the salt of the earth."

The Nobleman's Will

The Marquis of Queensbury is dead. Who was the Marquis of Queensbury? His only title to fame is a set of rules for prize fighters, known as the "Queensbury rules." By these rules nearly every pugilistic contest is now-a-days conducted, and every time these fistic thugs get together, the world will be reminded of the noble lord. His name will go waltzing down the ages associated with black eyes and bloody noses. Admirable distinction! Incomparable fame! But he is dead and in his will he directed that his body should be burned, and that "no Christian mummeries and tomfooleries should be performed at my grave, but that I be buried as an agnostic." Thus sets the sun of the universal arbiter of fisticuffs. His ashes are flung into the earth with no sublime word of the immortality beyond. To be buried like an agnostic is to be buried like a beast. It is ashes returning to ashes, but no returning of the soul to God who gave it.

O thou evangel of this gracious thought,
To thee there is no glory, is no height
Beyond this little world. Thou seest naught
But depths infernal fixed for carrion flight.

Thou seest naught beyond but sightless eyes,
And crumbling dust. Thou seest naught
But graves where heav'nly love entombed lies
O 'tis a glorious, 'tis a god like thought "

The Chain Letter System

Again, a member of the editor's family is in receipt of a letter which is to be one of a long chain that will gather money into the treasury of a certain congregation for the Lord's use. This time the beginning of the chain is in Dayton, Ohio, and the money is to be used in the building of a church house. We take this opportunity to inform the public that every letter of the kind sent to this place is a waste of so much postage. We have no faith in the system, do not regard it as a legitimate method of collecting money for church purposes, and every such letter received by the editor

or any member of his family goes into the waste basket regardless of where it may have originated. Neither friendship nor relationship can save it from this fate. Sometime ago brother R. R. Teeter, pastor of the Milledgeville congregation raised his voice against a system or method of collecting money which in postage stamps and other material wastes almost half and sometimes more than half, of the amount realized. It is wastefulness which in our judgment borders on sinfulness, and we have neither part nor lot in it. In thus disassociating ourselves from this method of collection money we do not sit in judgment on those who feel justified in spending time, postage and writing material, and who regard the chain system as a legitimate method of collecting money for the Lord. We simply announce our lack of faith in the system, and our consequent inability from a moral and religious standpoint to give it encouragement.

How Saved?

If people could be saved in fact without being saved in character, if in other words there was no vital condition of holiness to salvation, heaven would doubtless have to be made larger to accommodate the unanimous throngs. But then it would no longer be heaven. Ask the question: Do you want to be saved? and the great majority of men and women would answer in the affirmative. Ask the question: How do you want to be saved? and the answer would be, "Pretty much as I am, if you please." "All for heaven," might easily be made a popular cry if it were not accompanied by *fineness* for heaven. There's the rub. God demands of man decency and holiness. But man treats this demand as an infringement of his personal liberty. He is just fool enough to imagine that to be a free man means liberty to commit sin. He thinks that he is doing as he pleases, and it is next to impossible to bring him to see that he is the *servant* of sin and the *bondman* of the devil. You want to be saved? Oh yes; but how? Take our advice; kick *your* how out of doors, and take *God's* how.

Work for the Twentieth-Century Church

According to the statistics compiled by Dr. D. L. Leonard, in his new book, "Missionary Annals of the Nineteenth Century," the church of the twentieth century has before it a task that is almost appalling. The task is an utterly hopeless one except as the church goes forth "in the name of the Lord." The battle is the Lord's and can be won only by taking on the whole armor of God. He sums up the task as follows:

The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian—say, 800,000,000 are heathen, 200,000,000 are Mohammedan, 200,000,